1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

*539 **No. 69.** Narōito[1] e-ŋgape anaa en-dingi
Who-is-treading the-post like the-outcast
oo-'l-oo-mbwai.
of-the-who-have-the-teeth-extracted.

She is treading against the post like one who is not allowed in the warriors' kraals.

[577] [626] [Unless a girl is well dressed, according to Masai ideas, and anoints her body from time to time with oil, she is not admitted into the warriors' kraals, and becomes a social outcast. She has nothing left her to do but lie on her back and put her feet up against a post. Unlike the old man who has many sons, however (*vide* proverb No. 64), this is considered an undignified position for a maiden.]

No. 70. O-sina liki'ya en-neado,
The-poorness (*or* trouble) which-takes-you where-it-is-long,
dorop ol-oikulu.
short the-breast-of-a-dead-ox (*or* happiness).

It is better to be poor and live long than rich and die young.

No. 71. Papa elde oiyēu en-giteŋg oje
Father that who-wishes the-cow which-has-just-borne
nemetum amu sumbati 'n-gejek o-'l-aahe
and-he-does-not-get-it because weak the-legs of-the-calf
le-'n-dito enye.
of-the-daughter his.

The old man cannot get milk from the cow that has recently borne, because his daughter has not looked after the calf whose legs are consequently weak.

[A saying applied by women to one of their number who is notoriously lazy.]

No. 72. Ṗashupashut anaa en-gerai natii eng-aji
Pride like the-child who-is-there the-hut
e-ōghoi[2] enye.
of-the-grandmother his.

He is as proud as a child living at its grandmother's.

[603] [Grandmothers are apt to spoil their grandchildren, and a naughty boy is not so likely to be whipped at his grandmother's as at home.]

[1] Old or poetical form for en-narorita.
[2] E-ōghoi is here used for eng-ōgho.

[Warrior Kraal]

/87 cont./

701 554 [714] [534] fighting, large leg bells (el duallan kitwa), the tinkling of which in the latter instance serves to prevent a going astray by the individual warriors and a scattering of the troops. Where the bell sounds is a rallying point.

A special position is also occupied by the ñ gáminini = benefac- [556] tors. They are warriors who, themselves generous, also have a generous, well-to-do father. From him they often receive oxen for slaughtering and then distribute the meat among their comrades and all strangers, without distinction as to age and sex. If such a benefactor is wounded in battle or if he suffers an injury elsewhere on the march or at home, the others are concerned about him and compete with one another to help him to the best of their ability.

701 703 • 577 Accordingly, miserliness is sharply condemned, and a miserly warrior or one who has miserly parents is treated badly and, in case of illness or wounding on the way, is not infrequently left to lie helpless.

701 578 [554] Speaker and leader live like other warriors and are not surrounded by any special ceremonial. Off duty they are treated with respect, which is shown especially by the fact that people avoid coming too close to their girls or lightly seizing an excuse for a quarrel with them. Among the other warriors these two things almost daily lead to serious disputes and often enough to dueling, in which the opponents go after each other with sword and club, but only very rarely [683] wound each other seriously. If this should happen sometime, in a few districts the wounded one receives from the victor a fine con- [431] sisting of livestock; in other districts, only if a bone is broken. In general immediately after the duel /88/ sometimes only after the healing of the wound, reconciliation follows, the formality of which consists of the mutual exchange of sandal thongs and sometimes also 701 the exchange of the skin cape (e megiti). The matter becomes more 578 serious if one is killed in a duel. First the father of the victor is then 682 condemned to pay a larger number of cattle. If he hands them over, the affair is settled. If he refuses them, however, the friends of the man killed attack his kraal and rob him of his entire herd. But they have scarcely brought them home before the friends of the one robbed also try to rescue them again. This goes on until they have become tired

/121 cont./

201 152 In contentment the eyes sparkle, and there is a happy expression on the face.

The stubborn one often presses his lips together tightly. In lying, especially in stiff-necked lying, the one concerned usually exhibits a well-played /122/ candor and the absence of any trace of consciousness of guilt, which often increases to the point of indignation, as though over an unjust suspicion. The Masai shows here a great talent for acting, which he probably has in common with most of the dark-skinned African races. Even when he sees himself convicted and has gained the impression that the judge or master is convinced of his guilt, he does not stop lying, but often persists for a long time in the behavior just described. More rarely his look gradually becomes uncertain, the eyes blink, the skin darkens somewhat, the voice becomes husky and somewhat hoarse and his facial expression says approximately: "Now nothing more will help!"

201 152 As a sign of contempt one spits before the one held in contempt. More rarely among men, but commonly among women, the same feeling is expressed by pushing out the lips and lower jaw and simultaneously extending the head forward.

The feeling of disgust is manifested by spitting.

[147] An extreme degree of fear is shown by a blanching of the skin, especially of the face, trembling of the hands, trembling in the voice, blinking of the eyes, which move unsteadily toward the sides, whereby the head either stays still or is turned in the direction of the eyeballs.

[522] Laughter often increases to a pitch that brings tears to the eyes.

In order to indicate that one is not in a position to do or to prevent something, or to protect oneself or a friend from a loss, to convince someone of the truth of one's words, one shrugs one's shoulders, turns the elbows inward, spreads the hands out, and opens the palms while raising the eyebrows.

Petulant children make a face as though they intended to start to cry.

19: Talbot E-4,5 (1956-1962)1964 FL12 Masai FL12

Southern Asia by both Arab and Indian traders following the Arab invasion of A.D. 669 and it is still spreading (Williamson and Payne, 1959).

The present cattle represent what the Masai have bought, traded, or stolen since the 1890's. Since these processes, especially the latter, are still going on, the cattle appear very mixed. One can even see an occasional Holstein among the mixed zebu in Masai herds.

I should be pointed out, however, that stealing is a relative term. According to the Masai, all cattle in the world belong to them, or at least were created for them. It appears that in their way of looking at things, it is not wrong to steal if the object is a cow; they are merely rectifying an obvious administrative error. Doubtless also the excitement and danger involved in a raid appeals to bored moran who have been brought up on stories of the glories of warfare.

Occasional prize steers will weigh over 1,000 pounds, but because of the animal husbandry practices the average weight of Masai range cattle is nearer 350 pounds. These animals require five to seven years to reach adult weight. The average liveweight gain per day is in the neighborhood of 0.3 pounds (Ledger, et. al., 1961). The cows will breed when about three and a half years old. These